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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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VOL. VIII.

NOVEMBER, 1815.

[No. 11.]

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*On Christian Self-Denial.*

**F**EW moral duties are more strongly inculcated by our Lord, than that of Self-denial. In the most of his public instructions, he repeatedly enjoins this important duty, as one which should ever be characteristic of his followers. There is nothing, indeed, in the moral precepts of Christ, which more eminently distinguishes his religion from every other moral system, than the doctrine of self-denial. Other moral teachers, who do not receive their sentiments from the Spirit of God, are under the necessity of accommodating their precepts, in a degree at least, to the opinions and practices of men, in order that they may be received. Every moralist perceives that the perfection of the human character, and the safety of the world require the imposition of severe restraints on the passions and corruptions of men. But knowing the impossibility of inducing them to renounce the services of sin, from the influence of any human or temporal motives, they can only go to a

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certain extent in condemning great errors and some vices, while others pass unnoticed.—The doctrine of Christ is of a different character. Truth is his guide, the divine character is his rule, and the glory of God the end, of all his moral precepts. He never considers what is congenial to the practices and propensities of men, but what is conformable to the principles of eternal truth; what is necessary to bring the characters of men into a moral conformity to God; and in what manner they may be fitted for the enjoyment of his eternal presence. For these purposes, he taught, abundantly, the necessity of self-denial. Man is alienated from God, his heart is disinclined to holiness, though, without it, no man can see the Lord. He must then deny himself, if he would be accepted of God.

The doctrine of self-denial was inculcated by our Lord, in the most impressive and efficacious manner in which any moral precept can be taught, to wit, by example. He enjoined no more than he practised. His whole

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life, while on earth, was an uninterrupted scene of self-denial; of labor and suffering in the service of God. Thus, all he requires of his people is to follow him. He says to Matthew the publican, and it is all that he says, "Follow me." But he knew this could never be done, by any of the sons of men, with their unholy hearts, or in the present world where all are beset with the allurements of sin, without severe self-denial. He thus says, having given the promise of eternal life to all those who will faithfully follow him, "Whosoever will come after me, let him deny himself."

We shall attempt to point out the nature of that self-denial which is enjoined by our Lord; and then make application of his precepts to some particular circumstances in which this duty is to be exercised.

All the moral precepts of Christ were regulated by one invariable principle, which is, conformity to God. The moral character of Jehovah being absolutely perfect, it naturally becomes the rule of moral action for all intelligent beings. The affections which he exercises, the things which he does, in reference to other beings, are, always, perfectly just and holy. Similar affections and similar conduct, therefore, according to the relations which may exist, must be just, and ought to be required of all other beings. On this principle, Christ says, in his sermon on the mount, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on

the evil and on the good, and sendeth rain on the just and on the unjust." And, in the conclusion of his discourse, he adds, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." The moral character of God is here brought into view as the rule of the precepts which are given. No other reason is offered, and no other need be offered, for these precepts, only that they require such a temper of heart and such conduct, in men, as are conformable to the moral character of God. Every thing found in his character, which, by the nature and circumstances of moral creatures, can be imitated by them, they are required to observe and follow.

For a further illustration of the nature of self-denial, it may be observed,

1. Christ Jesus never requires self-denial of his creatures, as a penance:—as a punishment for wickedness, or as an act of atonement for the purchase of his favor. False religion and hypocrisy usually treat the duty of self-denial as a penance, viewing it as an expiation of guilt before God. The Pharisee says, in the parable, "I fast twice in the week, I give tithes of all that I possess." On this ground he expected justification from God. It is common for false religions to enjoin great acts of self-denial, under the persuasion that such sufferings will procure the blessings which they hope to obtain. The Mahometan religion, and the Roman Catholic enjoin severe acts of self-mortification and voluntary suffering, and, to services of this kind, they promise the reward of eternal blessedness. The Pharisees, in the time of Christ, generally, en-

tertained similar sentiments. They would, in certain cases, make great gifts to the poor, they devoted much of their services and property to the external ordinances of religion, they spent much time in prayer and fasting. But, on these things, they relied, for the attainment of the divine favor. Christ says to them, "Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." In view of the meritorious value of such services, God says, "I will take no bullock out of thine house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills." The psalmist testifies, in his deep repentance, "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

The blessings of the gospel, promised by Christ to his people, are blessings of grace. They flow from his mercy, they are procured by his atonement and intercession, and in no other way. He tells his people, "Come unto me, and I will give you rest." "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." No good is promised them only as a gift. All proceeds from his own rich, unmerited mercy. This sentiment will pervade all heaven forever, that every blessing there enjoyed is derived from the free, sovereign grace of God, in Christ Jesus; to whom will be ascribed all the praise. Any services or sufferings of the believer cannot come into view, in any degree, as

the meritorious grounds of his blessedness.

2. Christ requires his people to deny themselves, that they may learn their own corruptions, and the true nature and danger of sin. The great evil with the sinner, by which he is necessarily exposed to the wrath of God, is his own deep corruption of heart, by which he loves iniquity, by which his affections are opposed to God and to all holiness. On account of this moral temper, he possesses in himself the principle of eternal separation from God, of continual opposition to him and to his holy kingdom. "The heart of the sons of men is fully set in them to do evil." These evil affections of heart necessarily operate in sinful exercises against God, and a violation of the duties enjoined in his word. Christ requires his people to maintain a warfare against these ungodly affections, that they may duly perceive their own iniquities. If all were to follow the dictates of their natural hearts, they would be little sensible of the mass of ungodliness which there exists. And a principal reason why many are so unwilling to believe the total corruption and unholiness of the human heart, is, that they do not carefully examine their own, to see their evil affections, and their opposition to the holy purity of God. When the believer is required to deny himself, to resist the course of his natural affections, to oppose his own favorite propensities, he begins to learn their obstinacy and strength. He finds what great efforts are necessary to restrain his appetites and corruptions which are opposed to God; he sees what constant and persevering exertion is necessary to acquire and retain the mastery, that

he may be kept in the ways of duty and truth. While those who give a loose to their natural inclinations are insensible of their strength or opposition to God; those who would deny themselves, in imitation of the holy example of Christ Jesus, find that in themselves dwelleth no good thing; that when they would do good evil is present with them. By every attempt to engage in the services of duty, they find corruption, or sloth, or unfaithfulness, leading them astray, that they do little for God, little for his honor, or for the holy interests of righteousness. They find that their best services are poor, that, with all their attempts to serve and honor God, there is much corruption and guilt, by which they are justly exposed to his continual displeasure. If, by much exertion, the believer succeeds in obtaining a conquest over one evil affection, and one course of wickedness, he soon finds a corrupt plant springing up in some other quarter, bearing the fruits of ungodliness. Some other unholy affection appears, whereby duty is neglected, God is in a measure forsaken, and some worldly object has the leading service of the heart. In such a discovery of his own character, which a life of self-denial is suited to produce, the believer learns the greatness of that grace which can pardon a sinner, and the constant need of the influences of the Holy Spirit to sanctify his heart, to preserve in him the principle of holy love, and to bring him, finally, to eternal life. "I had not known lust," says the Apostle Paul, "except the law had said, Thou shalt not covet." Till he learned the strictness, the purity, the holiness, of the divine law, he knew

not the opposition of his heart to its sacred requirements. This leads to observe,

3. God requires self-denial for the purpose of honoring his holy law. All sin is disobedience. All unholy affections of heart and all opposition to God and his truth are a violation of that law which requires supreme love to him, and, of course, are acts of disobedience. We are taught by divine truth that unholy affections and perverseness of temper are disobedience to God. Eph. 2. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Those who are dead in trespasses and sins possess the spirit of disobedience towards God. The most High requires, and justly requires of all men to be obedient to his law. When one asked of Christ, "What good thing shall I do that I may have eternal life?" he was told "If thou wilt enter into life, keep the commandments." The natural affections of the human heart are opposed to obedience. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It is evident then that there cannot be any true obedience to the divine law, but by self-denial. The Apostle does not assert that *man* cannot be obedient to the divine law, or that the human heart cannot be obedient, but that the carnal mind, the unholy heart, the natural affections of the heart, which are opposed to God, cannot be subject to the divine law. Yet God requires the love of the heart, and this is the



first and great commandment. This command cannot be obeyed without denying ourselves the indulgence of our natural inclinations, and continually resisting the affections of sin.

Our Lord has given us this pointed maxim, "No man can serve two masters." Yet he has declared to his people, "One is your Master, even Christ." He well knows that all love the mammon of unrighteousness, that all are disposed to make an idol of the present world, and to worship and serve the creature more than the Creator. Yet he requires that he be served, and served primarily, before any or all the objects of the world. For this purpose, the love of the world must be resisted, and those who would obey him must deny themselves.

The divine Saviour never intimated that it was a light thing to be his follower; but ever taught that those who would imitate his example in the service of God, must deny themselves. The principal motives presented to the children of men to engage them to serve the Lord are of a distant and spiritual nature, while those which invite to the service of sin, are sensible and apparent, and, having a more immediate influence on the feelings, are powerfully calculated to draw off the soul from God. Thus a constant and strong effort is necessary, in order to be found in the ways of holy obedience.

4. Christian self-denial requires an opposition to every inclination of heart, and every course of practice, which are inconsistent with the great requirements of the divine law. "Thou shalt love the Lord thy God with all thy heart,—Thou shalt love thy neigh-

bor as thyself." Every affection of heart incompatible with these great practical precepts, every course of conduct not conformable to the same divine standard, is to be resisted and opposed by those who would truly deny themselves. Love to God naturally produces a strong attachment to his word, to his institutions, to his people, and to the interests of the Redeemer on earth. Love to our fellow-men produces a strong desire for the promotion of their highest welfare, in their temporal and immortal interests. Every feeling, inconsistent with such desires, every practice, that opposes or does not aid those duties which naturally flow from such affections, must be resisted by those who would be the faithful followers of Christ.

Indifference and sloth are, with most persons, the greatest obstacles to a faithful performance of duty. To resist the force of these, requires, most commonly, great and persevering self-denial. The slothful servant languished in carnal stupidity, indifferent to the interests of his Master, regardless of his approbation, and would rather sink in the quietude of the sluggard, than labor in the service of his Lord. Such a torpid indifference must be powerfully and constantly opposed, by those who would follow Christ. He was always diligent, always straitened to accomplish the work which his Father had given him to do.

HAVING, thus, stated something of the nature of that self-denial which is so much enjoined in the gospel, we will consider some particular cases in which the exercise of this duty is important. The duties of self-denial are the hardest duties which Christ requires of his people. They are

hard and difficult, else they would not require self-denial. It is no denial of ourselves to perform such services as require no sacrifice of inclination. It is therefore important to observe that the duties of self-denial cannot be the same in different persons. They must necessarily depend on the particular inclinations, habits, and circumstances, of every individual. One duty may be a great act of self-denial in one person, while, in another, it is little or none at all. In some persons, it is a great virtue to abstain from the immoderate use of strong drink; while, in most men, this requires little or no self-denial. With some, it is easy to maintain a due command of the temper; while, in others, great and persevering exertion and watchfulness are necessary. One person must deny himself strongly, not to be immoderately engaged in the pursuit of wealth. Another person must make an equal exertion to avoid a state of sluggish indolence and sloth. Wherever the danger of any one is, by which he is liable to fall into a neglect or violation of duty, he must deny himself.

It may, however, be observed, in general, that all self-denial respects the love of the world. All men, by nature, love the world, and fix their affections supremely upon it. One person chooses one thing, as the chief object of his attachment, another person selects a different object, but this fading, sinful world possesses the whole. This affection, in whatever particular manner it may operate, Christ Jesus requires us to resist. He tells us, by the Apostle John, "Love not the world, neither the things that are in the world. If any man love the world, the love

of the Father is not in him." When our Saviour declares "Ye cannot serve God and mammon," he refers, unquestionably, to the objects of this world. These, he calls, in another instance, "the mammon of unrighteousness." All men make *Jehovah* or the objects of the present world their master, their God. If the God of heaven hold not the first place in our affections, we are required, immediately, to deny ourselves.

Though it may be difficult to point out the particular objects with regard to which individuals, respectively, are required to deny themselves, on account of the vast variety of human inclinations and pursuits, a few things, in general, may be observed.

Our divine Lord calls upon his people to deny themselves in a conformity to the general taste and fashions of the world. In all countries, and all places, there are certain general objects of pursuit, which principally engage the affections of worldly minds. These are, most commonly, the acquisition of property, the love of show and splendor, a desire of distinction, or the indulgence of pleasures. All these are perfectly congenial to the taste of the human heart, and it is nothing but circumstantial causes that restrain or limit its pursuit. Those, who are desirous to be the faithful followers of Christ, will seek to discover which of these, or whatever other worldly object constitutes the favorite pursuit of those around them, and will strive to guard against the snare. It is true this often requires the struggles of painful exertion, for the fashion of the time draws all into its vortex. But the very force and power of the current make it necessary that it

should be avoided by the followers of Christ. For, the greater its power, the more fatal are its effects in drawing off immortal souls from God. The influence, which the fashion of the times has upon every mind, is not easy to perceive. It is always great. Had it not been more opprobrious, in Peter's time, to be the disciple of a novel teacher, than it has been in many periods since, it is doubtful whether he would have denied his Lord.—It is not very essential to enquire whether the objects, which strongly engage public attention, are right or wrong in themselves. If they draw the mind from God, they are dangerous. The divine direction is, "Be not conformed to this world; but be ye transformed by the renewing of your mind." Again, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." On the same subject, the Apostle says to the Corinthians, "What agreement hath the temple of God with idols?—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

We are often called to deny ourselves, by parting with some object, or relinquishing some pursuit, which is very dear to our hearts. If it be something which engages our first care and attachment, on which our hearts are set more than on God, if it so occupy our attention or feelings that we neglect him and his service, it should be torn away. On this subject the Saviour's direction is very explicit. "If thy right eye offend thee, pluck it out, and cast

it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee." Others may possess or pursue the same object, without guilt or danger, of which one may be imperiously required to deny himself. Whenever it secures the heart, it is ruining the soul. If the object, which is thus dangerous to our spiritual interests, cannot be removed from us, as is often the case, it is necessary to make constant efforts to break the power of its influence.

All are required to deny themselves in their constitutional infirmity or sin. In this particular we would include, not only, those evils to which we are exposed in consequence of personal inclination or habit; but those also to which we are liable by our circumstances of life. By reason of employments, connections, and various other causes, all persons are eminently exposed to some particular evils, whereby they harden their hearts, offend their Saviour, and dishonor his name. Most persons, also, in consequence of some constitutional or habitual inclination are liable to certain errors and iniquities, whereby they are peculiarly exposed to the wrath of God. In such cases, we are eminently called to deny ourselves. This part of the subject addresses itself immediately to the conscience of every reader. Each one is called upon to determine in his own case what are his constitutional or circumstantial sins, by what particular corruption or temptation he is most liable to fall into guilt, and here to deny himself. The constitutional

sin, and the sin arising from outward circumstances often change. As habits and temptations vary, these change. The watchful Christian will never relax his vigilance because he may conclude that he hath obtained the mastery, through divine assistance, over one corruption, but will always labor to bring his body into subjection, lest he, finally, be a cast-away. "Wherefore,—let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus."—Peculiar circumstances of trial are often appointed to the people of God, to try their constancy and faith. Abraham was called into a strange country, and was required to offer his son upon the altar. Job was deprived of his wealth and his family. Daniel was placed among watchful, false, insidious enemies. God knows the trials of his people, and will provide an escape for those who trust and serve him, but will never excuse their iniquities though in a time of temptation. David was most severely afflicted for the residue of his days; Peter wept bitterly, not at one time only, but more or less, all the remainder of his life.

The work of self-denial is the business of life. The Christian is required to bear his cross always, to take it up daily, and ever to pray, "Lead us not into temptation." So long as he continues in the present life, he carries his corruptions, he is beset with temptation, he is surrounded with the allurements and examples of an ungodly world. The church is still in the wilderness, engaged in many conflicts, and probably, many must still be encountered,

before it attains to its appointed period of rest and prosperity. Its friends, therefore, must still wear their armour and be always ready for the encounter with the sons of iniquity. But while guarding against the external enemies of error and vice, the followers of Christ should always feel that his name and his cause suffer the most from their own corruptions, from their own iniquities, their errors, and stupidity. Against these they should always guard, should always watch, and "watch, and pray."—All the faithful efforts of the believer are known on high. Though he often falls, he shall rise again; for he has an advocate with the Father, by whom he is never forgotten. The promise of the comforter is his; and his is that animating assurance "There remaineth a rest to the people of God."

There is no Christian without self-denial. Without the Christian warfare none can or will follow Christ. Every believer is ready to flatter himself that some peculiar dispensation will be appointed in his favor, whereby he may escape the evils with which the followers of Christ have usually been afflicted. But he always finds his disappointment, if he follows his Lord. "All that will live godly in Christ Jesus shall suffer persecution." To this testimony there is no exception. And our Lord says himself, "If any man will come after me let him deny himself, and take up his cross, and follow me." If any professed followers of Christ find themselves free from self-denial, at ease in a conformity with the world, they have much reason to conclude they have no part with him.



Those trials, which determine the Christian character, must be trials for the sake of Christ. If our afflictions are merely the ordinary afflictions of the world, such as belong to the common events of divine providence, they furnish no evidence of the Christian standing. But if our trials result from a controversy with sin, if they are the evident consequences of our attachment to Christ and his holy cause, they may be considered as affording good evidence for the Christian hope. They are such as the Lord Jesus has assured his disciples they shall always bear; they are such as have been borne by the glorious catalogue of prophets, and saints, and martyrs, whose souls now rest with God.

The trials which God appoints for his people in this world will eminently prepare them to relish the blessedness provided for them by Christ Jesus in the world to come. Labor will be exchanged for rest; the corruptions of sin for holy love; the darkness of doubt for light in the Lord; hope and prospect for perfect visions of glory; temptations for a perfect society of holy beings; all anxieties for the cause of truth for a sight of the perfect triumphs of the Mediator's kingdom; every fear for the honor of Christ to a perception of his infinite and eternal glory. Blessed are they that love the Lord. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

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*Memoirs of Mrs. Huldah Cowles.*

MRS. COWLES was daughter of Mr. Samuel Root of Southington  
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in this state, born in the year 1726. She was married to Mr. Daniel Cowles, at the age of about twenty-four, and removed to Canaan; and not many years after removed to Norfolk, where she spent the remainder of her life, until about two years of her death, when she went to Winchester, to live with her youngest and only son, where she died on the nineteenth day of September, 1815, in the ninetieth year of her age. Mrs. Cowles was the mother of six children; two only survive her. She was endowed with a sensible mind and an amiable disposition, which being seasoned with divine grace rendered her agreeable to all her acquaintance. She was early instructed in the doctrines and duties of religion, and in childhood was hopefully made a subject of the new birth. She made a public profession of religion when young; which by the assistance of divine grace she was enabled to adorn through a long life, in a more eminent degree perhaps than most others. She was remarkably sound in the faith, firmly believed and most ardently loved the distinguished doctrines of the gospel; she seemed to delight to be nothing, that God might be all; she made religion the first and great business of life; she was exemplary in all her conduct; she was never known to be angry, or rarely if ever to say or do any thing to the dishonor of religion. The many who wish to disbelieve the reality of religion on account of the failing of its professors, in her were in a great measure confounded. She always appeared to be what she professed to be; the honor of God lay near her heart, and she honored him in all her ways. No tincture  
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of enthusiasm or cold formality could be attached to her ; her religion appeared to be the religion of the gospel acted out in all its parts. She had low and abasing thoughts of herself, while she had high and adoring thoughts of her God and Saviour ; she considered herself a great sinner, ever adored the sovereign grace of God in the plan of redemption pointed out in the gospel, and adored the holy sovereignty of God in the rich displays of his grace in bringing her into the fold of Christ. She delighted much in the prosperity of Zion, and whenever the Holy Spirit was poured out and sinners converted to God, her heart rejoiced exceedingly ; such seasons were times of refreshing to her.

Mrs. Cowles was in low circumstances in life, and sometimes in real want, but was never heard to complain ; she had learned in whatsoever state she was therewith to be content. The idea that God ordered all her circumstances would always satisfy her mind, placing the most implicit confidence in him. In every thing by prayer and supplication with thanksgiving she let her requests be made known to God. This world had but a small place in her heart, her treasure appeared to be in heaven and there was her heart.

Mrs. Cowles took great pains with her children, to bring them up for God. As soon as they were capable of instruction, she taught them the great truths and duties of religion, the entire depravity of the human heart, and the nature and necessity of regeneration, and pressed upon them the duty of immediate repentance ; she urged upon them the duty of prayer, and would

enforce it by her own example ; she appeared to delight much in this duty, in public and in secret. Whenever her husband was absent she would lead in the devotions of the family, and continued this practice whenever it was proper, till within a year of her death, although at the age of almost 90 years. She would never suffer any of her family to be absent at prayer unless absolutely necessary ; in prayer she was able, fervent, and devout.

She was a woman that paid great respect to the Sabbath and divine institutions. She was a constant attendant on public worship herself, and would never suffer any of her family to be absent without a just excuse. She would not do or say any thing on the Sabbath of a worldly nature which could possibly be avoided. She would never suffer her children to wander about on that day, but always made it her practice to call them together after meeting, and make an application of the subject they had been entertained with closely to them, together with catechising them and other religious instruction. After she was unable to attend public worship, through infirmity of age, although very desirable, she yielded to it without complaint, as it was the will of God. It was common for her minister to send her a portion of the sacred elements on sacramental occasions, of which she partook with great delight. She often appeared to enjoy much of the divine presence on the Sabbath. One Sabbath morning which was sacramental day, she with much feeling and tears repeated the following lines :

The King himself comes near  
And feasts his saints to day,

Here we may sit and see him here,  
And love as well as pray.

One day amid the place  
Where my dear Lord has been,  
Is better than ten thousand days,  
In pleasurable sin.

Mrs. Cowles was often tried in the furnace of affliction in the loss of those dear to her. She had a most severe trial in the death of her eldest son who was cut off in the vigor of youth in a very sudden and unexpected manner, in the 17th year of his age. He was employed with another man in digging in a well, about one mile from home, when in an instant the well caved in covering them in ten or twelve feet of sand. A messenger was sent with the sad tidings to his parents; after arriving at the place where many had collected on this mournful occasion, and finding there could be no possible relief, after dropping a tear or two which flowed from parental affection, his mother calmly said, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Her calmness and serenity of mind astonished every beholder; after her son was taken out of the well and laid on a bed, she with the greatest composure took a cloth and wiped the dust from his face as though he was only asleep, and then retired in peace, saying, "It is the Lord, let him do what seemeth him good." She was called to part with her next son in as sudden and unexpected a manner, at a distance from home, which she endured with the same composure. She was also called to bury her two eldest daughters in the midst of life. And in the year 1801 she sustained the loss of her husband, with whom she had lived more than 50 years in

the greatest harmony. These afflictions she endured with the fortitude becoming a Christian. She indeed appeared ever prepared for any trial whatever, for her heart was fixed, trusting in the Lord. Mercies led and afflictions always drove her to God; that God whom she most ardently loved, and in whom she put the most implicit confidence. The language of her heart always was, "The Lord reigneth, let the earth rejoice."

We will now follow her to the close of life. In the last years of her life she had many turns of sickness, in which she was, to appearance, frequently, brought to the sides of the grave. At such times, instead of being terrified as most are, she seemed to rejoice in the idea of being absent from the body and present with the Lord; and of being released from the body of sin and death of which she often complained, as cleaving to her. At one of these seasons, when she soon expected to depart and be with Christ, her daughter who lived a little distance from her came in, and as she approached her, she said, "Well, you have come to see your dying mother." "Oh, no," replied her daughter, "I hope you may recover again." She looked on her as though astonished, and said, "How can you wish me, after I have been so long on this boisterous ocean and just got in sight of the harbor, to be driven back again." Her happy soul was on the wing, only waiting the signal to depart, when God was pleased to disappoint her expectations, and called her back for a while, into life again. After she had recovered her health so as to be comfortable, feeling herself disappointed, she sent her



request for public prayers, that God would give her patience, to wait his time, which, she said, would be the best time. After this, she was never heard to make any choice in respect to living or dying. She always after expressed a willingness to live or die.

She was remarkably patient to the last ; she was much afraid of making trouble for her children, with whom she lived, who spared no pains to make her comfortable or happy. She was never heard to complain in any degree, but was perfectly satisfied with whatever was done for her. She never even expressed a wish to have it otherwise. Her natural powers were now much impaired, but she was never childish as those of that age frequently are.—Not long before her death, she was told that it was not likely she could live but a short time, and was asked whether she was afraid to die. She said she had no fears about dying, adding, “ I think I can say, I know that my Redeemer liveth.” She was asked, whether she could not, considering the life she had lived, expect to get to heaven in that way. She appeared astonished, and said, “ Oh no, no.” “ How then do you expect to get there ?” She answered, “ by Christ, that is all my hope.” Do you sin any now, lying here in this situation ? “ O yes, I have a dreadful wicked heart, I shall sin as long as I live.” “ What would you do if you should get to heaven and Christ should not be there ?” “ Oh, that would spoil heaven. I should be undone.” She was unable to say but little at this time, and, for several of her last days, she was unable to converse at all. Christ was precious to her in life, and all her hope in death. She had

forgotten almost every thing pertaining to this life ; she had even forgotten her own children. But she never forgot her Saviour. She gradually decayed until life was extinct ; she died without a struggle or a groan. She appeared to lean her head on Jesus’ breast, and breathe her life out sweetly there.

“ Say ye to the righteous it shall be well with them.”



*Letter from a Father to his Daughter, living in a place blessed with a great revival of Religion.*

W——, October 12, 1815.

MY DEAR CHILD,

I REJOICE much at the pleasing intelligence I have from S. The Holy Spirit, it seems, is sent down in copious effusions, bowing hardened, obstinate sinners to the foot of the cross. And oh, my child, has God taken hold of you ? The last time I saw you, you was greatly opposed to religion. I have many times warned you of your danger, and endeavored to instruct you in the truths and duties of religion ; but you slighted my counsels, and despised my reproofs, and seemed determined to rush headlong to ruin. These things you now feel and lament. I understand that you feel disposed to acknowledge the fault to me. So far it is good. I can freely forgive you, my child, but what will that avail ? You have greatly sinned against God, not only in this but in a thousand other ways ; and in a most aggravated manner. And surely you have cause to be alarmed ; but, my child, you need not despair ; God has a church on earth, and always will have to



the time of Christ's second coming, and it is all made up of such sinners as you and I are. God can have mercy on you notwithstanding all your sins. Christ came into the world to save sinners; and God has an ultimate regard to his own glory in all that he does, and in all that he saves. You will doubtless try to save yourself; you will reform, you will read your bible, you will pray, you will attend religious meetings, and after all your exertions will perhaps grow worse and worse; you will perhaps indulge hard thoughts of God, that after so many prayers and tears, he gives you no relief, while others are rejoicing; but you must not think to merit any thing by all these things; you have indeed done nothing at all, with a right heart; your cries and tears are all of a selfish nature; self preservation is all you want. You have had no regard to the glory of God in all your repentings or prayers; your work is all yet to do, and you are wholly dependent on the uncovenanted mercy of God for relief; he has mercy on whom he will have mercy, for his own names' sake, this is all the ground you have to hope. You will now say, what shall I do? I will tell you what you must do; you must believe on the Lord Jesus Christ, you must throw down the weapons of your rebellion, you must come just as you are, in all your sin, and throw yourself at the foot of the cross, and cry, God be merciful to me a sinner! Yield yourself into the hands of God, saying, here am I, do with me as seemeth good in thy sight. This you will say is hard indeed. True, it is hard to the unhumiliated heart, but it must be done or you must

perish forever; the terms are fixed and God will not alter: this is the only alternative, submit or die. O my child, if ever you are brought to this, you will say, it is the happiest hour of my life; you will not wish the terms altered; all will be right. In this way only can you have true peace; my child, it is not in my power to help you; the controversy is between God and yourself alone. I rejoice and I tremble when I think of you. I rejoice that you are not given up of God, and I tremble lest you should turn back to your former state of stupidity, or get a false hope; many, no doubt, deceive themselves in this point, and I pray you may not stop short of Christ formed in your soul. Errors greatly prevail at the present day; you have been taught sound doctrine, and I hope you will adhere to it; go to Christians sound in the faith for advice; perhaps you are surrounded with scoffers, who will try every art to turn your mind from these things, but do not regard them; those that despise and wonder will one day perish. I understand that there are many opposers in S——, but what will it avail to fight against God? He will carry on his own work in spite of all opposition. The gates of hell can never prevail against the church. We live in a most wonderful day; God is calling in his elect from every quarter; and is building up his church most gloriously. One thing is wonderful in the present work of grace; in almost every place where there are revivals the work seems to be almost wholly confined to the young; an alarming thought to those advanced in life. Who can describe the awful state of those that are left? They have

reason to fear that the Holy Spirit hath determined to let them alone, and hath said of them, "He that is filthy let him be filthy still, he that is unholy let him be unholy still." When this is the case, there can remain no possible hope for that person; and yet we have reason to fear that it is the awful situation of many. I hope, my child, to see you before long, and

through the sovereign goodness of God to find you rejoicing in hope; with a new song in your mouth, even praise to our God. But this must be left with him who has all hearts in his hands, and has a right to do what he will with his own. Commending you to the grace of God, I remain your affectionate father,  
E. C.

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## RELIGIOUS INTELLIGENCE.

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*First Report of the Trustees of the Connecticut Reserve Bible Society, read before the Society at their annual meeting held at Warren, on Wednesday the 14th day of June, 1815.*

**T**HE trustees of the Connecticut Reserve Bible Society, in presenting their annual report, would notice some of the dealings of God in his all wise providence, which appear to be instrumental in accomplishing the important design of the institution. In the first place, they would call upon themselves, upon all the members of this society, and upon every one who favors the cause of humanity, and the interests of religion, to bless the holy name of God for the return of peace. By this event, instead of having our attention diverted by the alarms of war, we are enabled to meet in safety, and attend to the delightful business of extending the kingdom of the Prince of Peace. Our families, by this act of Providence, are preserved from the ravages of a cruel and savage foe; and our young men, the object of the rising hopes and anxious expectations of their parents and friends, are delivered from the fatal temptations to vice, to which they were greatly exposed by the war. The friends of Zion have cause to hail the return of peace, as an event, in a variety of views, highly favorable to its dearest interests. A way is now opened for us to co-operate more effectually with our brethren in other countries in the glorious work of distributing the holy Scriptures among distant nations, that yet continue in a state of moral darkness. The time, we hope, is not far distant, when we shall be enabled to unite with them in a work so noble. It may also be remarked, that by the establishment of peace, the torrents of vice and wickedness, which flowed from a state of war, are checked in their rapid progress; a progress which threatened to sweep away every monument of virtue and piety that existed in the nation: and the public mind is now at liberty to attend to the all important concern of religion. These things call aloud for our devout and thankful acknowledgment to God, the author of every good and perfect gift.

The CONCERT OF PRAYER stands first in the assemblage of means, that are used in the course of Providence, to build up the Redeemer's kingdom ; and presents a very encouraging prospect, that the cause of virtue and religion will prevail. Prayer is an instrument within the reach of every one, and is of powerful and prevailing efficacy. Friends of Zion, though you may be unable to contribute your mite for a Bible, you can ask the Lord, that he would follow with his blessing our labors in distributing his word : and we need the prayer of God's people, as well as their pecuniary aid. Let us all unite with the millions who are now offering up their fervent supplications in the closet, and in the public assembly that the Lord would prosper and succeed his cause. And let the numbers multiply, until their united prayers shall ascend, and like a boundless cloud of incense, having the whole earth for an altar, shall come up an acceptable sacrifice before the throne of a prayer-hearing God. Here is a field for the diligent labors, and the persevering exertions of all who have the honor of God and the good of the community at heart. Their prayers are already answered. Numerous bands are returning, in various parts of the world, to an allegiance to their rightful sovereign, the Lord of Hosts. Children are singing hosannas to their Saviour. And can we refrain from ardently desiring, that the religion of Christ, so well calculated to beautify and adorn society, may become more universal ? that the Bible, containing its sublime doctrines and precepts, may be circulated through every nation, and that every individual may be rendered happy by its vivifying rays ? A more special tribute of praise to God is due from us in these western regions, that in his gracious providence he has lately visited, by the influence of his Holy Spirit, a number of the colleges and seats of literature in the eastern States ; and thereby qualified many literary young men for the Gospel ministry. To us in the wilderness it is an animating consideration that God may influence some of them to come and take charge of our numerous destitute churches and congregations. May they receive the reward of those that turn many to righteousness, and shine as stars of the first magnitude forever and ever in the kingdom of heaven.

Another dispensation of Providence, favorable to the cause of humanity and Bible Societies is the new direction that has been lately given to some of our PUBLIC PRINTS.—Newspapers have heretofore dealt too much in calumny, and in things calculated to stir up the malignant passions to the disgrace of a Christian country ; but it is highly gratifying to a benevolent mind to see the columns of some papers now adorned with pieces of a contrary nature and tendency. It will in a more peculiar manner interest our feelings to become acquainted with the existence of weekly papers, established for the express purpose of communicating religious sentiments and intelligence ; and of promoting the useful arts and sciences ; and at the same time containing a summary of our political affairs. Such papers, if well conducted, are calculated to do much good in society. They will be read with great satisfaction and avidity by all those who are anxious to become acquainted with the concerns of the Redeemer's king-

dom; and from this class of men they will meet with liberal support and encouragement.

The establishment of societies for the *suppression of vice, and promotion of good morals*, is another means of aiding the cause of Bible Societies. In vain shall we put the Bible into the hands of an intoxicated person. He has degraded himself to a level with the brutes; and so long as he continues in this state, he can no more be benefited, than they, by the holy Scriptures. The profane person is not in a habit of mind favorable to reading the Bible with due application; and the Sabbath-breaker denies himself the privilege of attending on the word and ordinances of God. It is therefore of the highest importance, that the flood-gates of vice, and profligacy of manners should be shut. Moral Societies have rapidly increased in numbers, within the year past, in various parts of the United States: some have been already formed in this state, and it is highly probable that a respectable addition will be made to the number before the close of the present year. If conducted with prudence and firmness, as they generally have been, they will afford much aid in preparing the way for the more successful distribution of the holy Scriptures.

In advancing the interests of the Redeemer's kingdom, there was wanting some object to unite the various isolated parts of it; which by separating into distinct sects and denominations, and remaining at a distance, have suffered their affections to grow cold to each other. *Bible Societies* are eminently fitted to accomplish this important end. Here is one common pursuit to fire the zeal of every individual that belongs to the great Shepherd of souls, in whatever apartment of his fold he may be found. Here is an admirable bond of union to encircle all the various characters of real Christians, of whatever name or nation, in one grand society of Christian communion and love.—Whilst they sit at the feet of Jesus, and hear his words with an honest heart, and take their religious sentiments and opinions from the Bible, without note or comment, the numerous errors in doctrine and practice, that have so unhappily divided the Christian family, will, in a measure vanish. The various links in the chain of Christian practice will all assume their proper places; and while those forms and modes, which are not so clearly revealed, will be held with a limited and subordinate zeal; the great and fundamental truths of the gospel, that are principally insisted on in the Scriptures, will be maintained, and defended with an increased ardour and firmness. We have reason to believe, that the thick fogs of party zeal which have so long obscured the views of Christians, and prevented them from beholding the image of Christ in their brethren of a different name, will soon be dispelled by the genial beams of the Sun of Righteousness.

In returning a just tribute of thanks for benefits received, our praise is due to God as a primary object. But the benevolent acts of human and dependent agents ought not to be passed over in silence. We would avail ourselves of this opportunity to express the sentiments of gratitude entertained by the people in this section of the state, for the very friendly and benevolent aid of the pious in our native states; and especially for the assistance of those from whom we



have received the most particular attention. To the influence of their exertions in sending missionaries, and distributing the Bible and religious tracts among us, it is doubtless owing, that this country enjoys a more than ordinary share of religious instruction for so recent a settlement. Though much yet remains to call forth their charitable contributions, the sources of religious information are here daily increasing. On the 18th day of May, 1814, a Bible Society was formed at Tallmadge, styled the Connecticut Reserve Bible Society. Early after its foundation measures were taken to collect the money, and send to the Bible Society at Philadelphia for six hundred Bibles of the stereotype edition. When the difficulties of collecting money in a new and thinly settled country, and the length and badness of the roads to be travelled over in transporting the Bibles are taken into consideration, it is presumed that the members, will be satisfied with the progress that has been made in forwarding the Bibles. It is to be hoped, however, that arrangements will be made in future for a greater despatch. For a more particular statement of the donations made to the Society, and the state of their funds, they are referred to the Treasurer's account, and the documents annexed to this report.

There are four Bible Societies in the State of Ohio; viz. the Ohio, the Scioto, the Miami, and the Connecticut Reserve Bible Societies.

Eleven years has elapsed since the British and Foreign Bible Society was founded.—From precedence in the time of its formation, and from the help it has afforded towards the establishment, and growth of other similar institutions, and the parental care it has manifested in distributing the Scriptures among the nations, it has justly been styled the *Parent Society*. The number has since been rapidly increasing. By the latest accounts, that we have received, there are in Europe 417, in Asia and Africa 5, in the United States 68, and in other parts of America 5, making in the whole the numerous assemblage of 495 Bible Societies. Many more we presume now exist. Surely the hand of the Lord is in this. We are confident that he who has thus prospered the undertaking, far beyond the most sanguine expectations of its first founders, will still continue to carry it on: that the number of Bible Societies will increase, that the zeal and ardour of the members will arise higher and higher, until the firmament is in a glow; and like the Galaxy in the heavens they will light up a perpetual day in the moral world. We are assured, that this our confidence is well founded: for it is built on the firm, the unfailing foundation of eternal truth. The evidences demonstrating that the Bible is indeed a revelation from God to man, have been continually accumulating since its first promulgation down to the present time: and, as a well constructed arch of massy marble, have been gathering strength with the increase of weight, and *will forever stand immovable*. And is every doctrine, and every precept, contained in the Scriptures, a reality? will all the threatenings, there denounced against the rebellious, the thoughtless, and the stupid, be exactly accomplished? and will all the glorious promises, there made to the humble followers of the blessed Jesus, be literally fulfilled? Then if we are wise, we shall no longer suffer the Bible, that best of books to lie neglected,

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have received the most particular attention. To the influence of their exertions in sending missionaries, and distributing the Bible and religious tracts among us, it is doubtless owing, that this country enjoys a more than ordinary share of religious instruction for so recent a settlement. Though much yet remains to call forth their charitable contributions, the sources of religious information are here daily increasing. On the 18th day of May, 1814, a Bible Society was formed at Tallmadge, styled the Connecticut Reserve Bible Society. Early after its foundation measures were taken to collect the money, and send to the Bible Society at Philadelphia for six hundred Bibles of the stereotype edition. When the difficulties of collecting money in a new and thinly settled country, and the length and badness of the roads to be travelled over in transporting the Bibles are taken into consideration, it is presumed that the members, will be satisfied with the progress that has been made in forwarding the Bibles. It is to be hoped, however, that arrangements will be made in future for a greater despatch. For a more particular statement of the donations made to the Society, and the state of their funds, they are referred to the Treasurer's account, and the documents annexed to this report.

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and gather dust on our shelves. We shall never suffer a day to pass without reading a portion of the holy Scriptures. And it will be the object of our most assiduous and persevering endeavors to be conformed to its sublime precepts in every action of our lives, and in every exercise of our hearts. We shall be anxious that our children and destitute neighbors be furnished with the Bible; and they will not be completely furnished, until every individual who is capable of reading, and understanding the Scriptures, is in possession of a copy. Though some may scoff, and some dread the Herculean task, exclaiming a lion in the way, yet it raises no ground for discouragement. Bible, Missionary, and Moral Societies will multiply, and flourish, and even become popular. Kings are to be nursing fathers, and queens the nursing mothers of the church. Statesmen, governors, princes, kings, and emperors are already patrons of these institutions. It is the work of God and cannot fail of success. Take courage, ye friends of religion and virtue; the day is yours. Prepare the way for the approach of the King of Glory. Let the stout hearts of infidels and scorners be humbled, and vice and irreligion retire to the secret and hidden places of the earth. The Sun of Righteousness, we apprehend, has already begun to send forth his beams in the East; and some scattered rays have reached even unto the West. With this cheering prospect would your Trustees close their report, and resign their trust: praying and hoping, that they, and all the members of this Society, may stand at their lot at the end of the days; with the members of similar institutions, and with all the lovers of the dear Redeemer, for ever to sound forth his praises, and feast upon his love.

JOHN SEWARD, *Secretary.*

*REPORT of the state of the funds of the Connecticut Reserve Bible Society, at their annual meeting at Warren, 14th June, 1815.*

Amount of cash paid into the treasury is	\$ 732 85
Amount of cash paid out for 600 Bibles, and transportation from Philadelphia,	491 15 1-2
Balance in the treasury,	\$ 241 69 1-2

**DONATION**—160 acres of land given by the Hon. Benjamin Tallmadge.

The officers for the ensuing year are the following, viz :

President, *Elizur Wright, Esq.*—Vice President, *Peter Hitchcock, Esq.*—Secretary, *Rev. John Seward*,—Treasurer, *Zalmon Fitch, Esq.*—Auditor, *Gen. Simon Perkins*,—Trustees, *Rev. Messrs. Joseph Badger, Giles H. Cowles, Nathan B. Derrow, Jonathan Leslie, Joshua Beer, James Duncan, Adamson Bently, Thomas Barr, Shadrach Bostwick, Simeon Woodruff, Hervey Coe, William Handford, David Hudson, Esq. James Whedon, Esq. Dea. Septimus Witter, Dr. Jonathan Metcalf.*



*Cincinnati Miami Bible Society.*

Extract from the first Annual Report of the Directors, submitted at the anniversary meeting held at Cincinnati, on the 1st day of September, 1815.

“EIGHT months have not yet elapsed, since the organization of this Society—much, therefore will not be expected from it in this early period of its existence.

The Board of Directors, early took measures, to obtain information from the Philadelphia and Baltimore Bible Societies, respecting the best source from whence to obtain a supply of the Scriptures—and in return, find the Philadelphia Society able and disposed to furnish stereotype Bibles on good paper and moderate binding at 60 cents—500 copies were immediately ordered and have arrived.

From the Baltimore Society a donation of 100 Bibles and 25 New-Testaments has been received by the hand of the Rev. Alexander McCaine, and a donation of 21 Bibles from the Bible Society of Massachusetts, by the hands of the Rev. J. L. Wilson.

The amount of cash received and disbursed, from the commencement of the institution to this date, as per report of the Steward, is as follows, viz.

Cost of 500 Bibles in Philadelphia at 60 cents	\$ 300 00
Transporting the same to Cincinnati	85 96
Carriage and freight of 100 Bibles and 25 Testaments (a donation from the Baltimore Bible Society) to Cincinnati	11 00
Expenses of printing, stationary, &c.	19 62
	<hr/>
Cash received from sundry members	416 58
	295 50
	<hr/>
Leaving a balance due by the Society of	\$ 121 08

In the infancy of the Society, the Board have made the distribution of the Scriptures subject to the orders of the President—accordingly, of the 621 Bibles and 25 Testaments received as above, there has been distributed 70 Bibles and 6 Testaments.”



*Report to the London Missionary Society.*

Concluded from p. 390.

## CHINA.

THE Directors have received during the last year a number of printed copies of the New Testament, translated by Mr. Morrison into the Chinese language. With inexpressible delight they view these fruits of his successful labors, and humbly anticipate from their dispersion the most beneficial results. It affords a gratification of no ordinary kind, that the holy book on which our eternal hopes are founded, is, by their laborious Missionary, translated into a language which may

be read by hundreds of millions in China and other countries—perhaps by more than one-third of the human race.

The important business of distributing this sacred volume has occupied the serious attention both of Mr. Morrison and Mr. Milne, who have neglected no opportunity of giving it an extensive circulation.

Besides printing 2000 copies of the New Testament, Mr. Morrison has printed 10,000 copies of his Chinese Tract, and 5000 copies of his Chinese Catechism; but all these copies, however numerous, are very few, compared with the population of China. "The city of Canton," says Mr. Milne "would be but indifferently supplied with a *million* of copies! But we have already gone much beyond our funds; and had it not been for a firm reliance on the liberality of the churches at home, we must have been contented with half the number (of catechisms and tracts.) We cannot go a single step further, nor print a single copy more, unless more aid be afforded. This is the *fact*, and I hope it will plead more strongly than ten thousand entreaties with the Christian public."\*

Mr. Milne not being permitted, through the intolerance of the Romish clergy, to reside at Macao, determined to take a voyage on purpose to distribute the New Testament and Tracts. He left China in February 1814, in a vessel which conveyed nearly 500 Chinese emigrants, and he had the pleasure of seeing many of them, while on board, reading, in their own tongue, the wonderful works of God. He touched at the Island of BANCA, a new settlement, where the Chinese were landed, and to which it is probable that many more of the Chinese will emigrate, where, by permission of the Commanding Officer, he distributed his books, and where he thinks a missionary station may be advantageously fixed.

He arrived at Batavia, March the 10th, where he was most kindly received by Gov. Raffles, who afforded him every assistance in his power. Here he distributed several hundred copies of the New Testament, with some copies of the first chapter of Genesis which he printed on his voyage. He also supplied eight Chinese schools with catechisms and tracts, and had the pleasure of seeing them used as school books by the children. He even deposited three copies of the Gospel in the temple of the goddess Kwan-yun, for the use of the priests, and also made arrangements for sending others to Banjermasen, Pontiano, and Sambas, on the island of Borneo.—Mr. Milne made a tour of 1400 miles through the island of Java, in which he had an opportunity of conversing with many Dutch Christians, who had long been destitute of the means of grace. Through the recommendation of the worthy governor, he was every where received by the British officers, both civil and military, and by all other persons with the warmest hospitality. The Chinese of all ranks, and in every place, received the books gladly, and listened with patience to his discourses concerning the true God. In short, he had abundant cause to be

\* The Religious Tract Society to whom Mr. Milne made an affecting appeal on this subject, has generously voted a handsome sum, to assist in the printing of Chinese tracts.

satisfied with his journey. Such, indeed, was the friendship with which the Chinese treated him, and so great was the confidence that they placed in him (calling him *Padri Tjina*—"The minister of the Chinese,") that he was strongly importuned to continue in Java, and establish a Chinese Mission there; but important reasons induced him to decline this proposal, in order to rejoin Mr. Morrison at Canton. After his departure we are informed, "that the Chinese in Batavia were enquiring after him, and expressing a strong desire that he would return, and explain to them the book he had given them; declaring that they could find no rest in their minds day nor night."

The last letter received from Mr. Milne, was dated Batavia, the 4th of August, 1814, on which day he was to embark for Malacca, where he designed to pursue the same plan; and from thence to return to China.

While resident in Batavia, he composed and printed a farewell letter to the Chinese, in their own language; and it deserves remark, that this tract was finished on the very day which completed a single year from his first beginning to learn the language—a fact which proves that the difficulty of acquiring the Chinese language is by no means insuperable; and, at the same time, does great credit to the talents and assiduity of our Missionary, who appears to be so well qualified to be the colleague of Mr. Morrison.

Mr. Morrison's continuance at Canton or Macao seems to be very uncertain. If his health should not render it necessary to take a voyage, other circumstances may, perhaps, induce him to remove to Malacca—a station which he has long considered as peculiarly favorable to the advancement of the Chinese Mission, and to the more extensive diffusion of evangelical truth in the immense regions of India beyond the Ganges. To forward his pious design, the Directors have dispatched Mr. Thomson to Java, with a view to his proceeding to Malacca, under the direction of Mr. Morrison and Mr. Milne.

The expense attending the Chinese Mission is unavoidably very considerable; but its connection with the spiritual advantage of so many millions of mankind, will reconcile the Society to the great disbursement; which, however, is much relieved by the munificence of the British and Foreign Bible Society, who, on receiving the first copy of the Chinese New Testament that came to England, generously voted to Mr. Morrison the sum of *one thousand pounds* to assist him in the translation and distribution of the Scriptures. The most grateful acknowledgments are due to that Society for this second donation to Mr. Morrison; one thousand pounds having been before voted to him for the same purpose. And here the Directors cannot help remarking how much the operations of Missionary and Bible Societies are assisted by each other, and it is a high gratification to observe, that our Missionaries in the East are rendered such useful agents in promoting the noble designs of the Bible Institution.\*

\* Since this Report went to press, a short letter has come to hand from Mr. Milne, dated Macao, September 27, to which place he had returned to Mr. Morrison, in safety, from Malacca. He refers to a longer letter,

## INDIA.

WE now beg leave to call your attention to that important and interesting part of the world, in which more than a *hundred millions of souls* are covered with the shadow of death, devoted to a degrading system of paganism, or the blind bigotry of Mahomedanism, a large proportion of whom are our fellow-subjects.

Our Missionaries in several parts of India, are proceeding in their arduous work with steady diligence, and gradual success; all complaining, however, that while the harvest field around them is so immense, the laborers are so extremely few. The Directors have felt the strongest anxiety to supply this deficiency as soon as proper instruments can be obtained. They have recently sent out Mr. Dawson to assist the brethren at Vizagapatam, and they hope, ere long to add several more to their number.

## MADRAS.

AT this Presidency, Mr. Loveless continues to preach at the chapel in the Black Town, twice on the Lord's-days, and on the Wednesday evenings. A small church has also been formed. His own school consists of forty children or more, including boarders and day scholars. He also intends to build a new school room on the ground adjoining to his chapel, for the education of poor destitute children, descendants of Portuguese and other Europeans. This is to be formed on the British plan. A few of Mr. Loveless's pious friends have formed themselves into a Society called "The Missionary Fund Society," which has already transmitted to us the sum of twenty-eight pagodas. Mr. Loveless earnestly recommends the sending out additional laborers to Madras, which is certainly, on many accounts, a most important station; and the Directors hope soon to be enabled to comply with his request; in which case, it is probable that the number of native schools may be greatly increased, the superintendence of which would be an employment for which Mr. Loveless is well qualified, and in which he would greatly delight. The Directors will gladly promote this important object.

## VIZAGAPATAM.

Mr. GORDON and Mr. PRITCHETT, are proceeding as quickly as their other labors will permit, in the important work of translating the Scriptures into the Telinga language, which is understood by many millions of the natives, through a great extent of country. This labor becomes gradually more easy to them, from their more familiar acquaintance with the language, and their daily conversation with the natives. They have lately translated the book of the Acts, St. Paul's Epistle to the Ephesians, the First Epistle of St. John, and the book of Genesis, which, after careful, and repeated correction, will be printed. The

which has not yet arrived; but he briefly mentions the truly important intelligence, that they had baptised their first Chinese convert—a second edition of the New Testament was in the press, the book of Genesis, a Chinese hymn book, and a second religious tract.



Telinga gospels, translated by their excellent and lamented predecessors Cran and Desgranges, they distribute wherever they have an opportunity ; sometimes to persons of distinction, and to the Brahmins, with whom they freely converse, endeavoring to convince them of the absurdity of their religious notions and practices. These men are, in general, blindly attached to their superstitions ; yet they are sometimes silenced, and confounded before the people, who seem delighted to behold their confusion. Our Missionaries have made frequent visits to the heathen temples, at the festival seasons, and expose the folly of worshipping senseless idols, which the people sometimes readily admit, but plead in excuse their ignorance, and the authority of antiquity ; many who are apparently convinced of the truth of Christianity, are too feeble-minded to avow their convictions in the face of shame and want. There is reason, however, to believe, that the truth is secretly making its way ; that the minds of the people are roused to serious considerations ; and that many of the detestable practices of Hindoo pagans are retiring before the light of the gospel. In Bengal fewer widows than formerly are now immolated on the funeral piles of their husbands, and only one victim perished under the wheels of Jagernaut at the last festival.

The Brethren continue to preach to our countrymen at the settlement, and to make frequent excursions into the populous villages of the heathen in the neighborhood ; in which, assisted by the converted Brahmin Anandarayer, who continues faithful and diligent, they read a portion of the Scriptures, and explain it ; after which they converse freely with the people, and answer their objections.

Much good is likely to be effected by the two schools in this place, conducted by our Missionaries. In August last they had in their Gentoo school sixty native children on their book, about forty of whom daily attend. These are all instructed in Christian doctrine, and some appear to be convinced of its truth. They hope soon to establish another school at Allapooram, a populous village in their vicinity ; and they speak with great pleasure of a Sunday School at Chicacole, supported by a pious lady, who employs a number of young people in a tambour manufactory, and who takes care to have them instructed in the knowledge of the gospel.

#### GANJAM.

THE Society will recollect, that Mr. Lee, formerly at Vizagapatam, removed about two years ago to Ganjam, a populous town on the Orissa coast, with a pleasing prospect of usefulness, especially as he obtained the appointment of officiating chaplain to the settlement. A church has been built for him, and a congregation of about 100 persons attend with great seriousness. He has erected a school-house for native children, which he hopes will greatly facilitate the introduction of the knowledge of the Scriptures. He is proceeding in his translation of the Old Testament ; he has also translated Dr. Watts' First Catechism, a spelling book for children, and Bishop Wilson's book written for the instruction of the North American Indians. He expresses a strong desire that a fellow-laborer, who should apply him-

self to the Odea language, may speedily be sent out, as the Orissa country adjacent presents a wide field of usefulness. The Directors, however, have not yet been able to comply with his request, but it will doubtless be kept in view. Mr. Lee has received an invitation to another large town, where he would be supported without expense to the Society; but his removal is not expedient, unless his present station can be supplied by another Missionary. We are sorry to find that his endeavors to instruct the natives have been restricted by authority; but that impediment will certainly be removed, as soon as the late proceedings of our Government are known. He has distributed a great number of the gospels in the Telinga, most of which were applied for; this afforded a favorable opportunity to Mr. Lee of speaking to the people on their important contents.

#### CHINSURAH.

By letters received from Mr. May, since the last Annual Meeting, we find that he is laboring diligently in his favorite employment of instructing children; and he appears to have made considerable improvements in the mode of conducting his schools. He mentions three schools now under his care:—1. The *Native Free School* in Chinsurah, containing 110 children, chiefly of Hindoos, and a few of Mussulmans. This school is divided into nine classes, seven of Bengallee, and two of English; in the upper class are six young Brahmins, three of whom are monitors.—2. The *Chandernagore School*, containing 51 children.—3. The *Chinsurah Free School*, containing 40 boys, and seventeen girls; in all, 218 children. About 300 of the natives have visited the school, as well as many European gentlemen, most of whom have expressed their warm approbation of his plans, and their admiration of the order and improvement of the children. It is probable that Mr. May's useful methods of instruction, when fully matured, will be adopted in other populous towns of Bengal. Mr. May continues also to study the language of the country, and to preach the gospel on Sunday evenings in the town.

#### BELHARY.

LETTERS received from Mr. Hands have been very satisfactory. He has, indeed, been at times very ill, and we fear that his constitution has suffered much from the climate; but he labors to the utmost of his power in preaching, translating, superintending schools, and in distributing the sacred Scriptures among the heathen.—Illness has prevented his making that progress in the translation of the New Testament into the Canara language which he earnestly wished, but the gospels of St. Matthew and St. Luke are, before this time, finished for the press.

There are three schools under the care of Mr. Hands; one in his own house, for boarders and day scholars; another built at the end of his garden for the native children, of whom about 40 daily read the New Testament in the Telinga and Canara languages: he has a third school in the Fort, in which, when a European regiment is there, 80 children, or more receive Christian instruction.—“Some of these

children," says Mr. Hands, "afford me great hope that God is beginning to work upon their hearts. Some of them voluntarily learn from three to six chapters or psalms every week, besides hymns. Thus, a number of poor children, who a short time ago were more ignorant, wretched, and depraved than the Heathen, have acquired a large portion of valuable knowledge, and promise to become blessings to the world and to the church of Christ. Many of the Hindoo children also are coming on very well; they are employed daily in reading, copying, and committing to memory parts of the gospels." He intends to commence another school in a large village in the neighborhood; and another in the mission garden, for children of the more opulent natives, and in which the most deserving of the children in the native school may have the privilege of learning English.

Mr. Hands has been much assisted in his labors, especially in his school, by a Mr. Taylor, a native of Madras, now our Missionary; and lately, by another person, who for many years held the situation of a catechist under a Catholic priest. He is an intelligent and pious man, and goes into the surrounding villages, in each of which he continues five or six days, distributes the gospels, and converses with the people. His name is *Xavier*.

Mr. Hands, like the rest of his brethren, earnestly desires additional help at Belhary; and points out a large town in the Mysore, a healthy place, a great military station, where the Canara language is spoken, and where there are many hundreds of Catholic Christians, who have long been without a priest.

It appears that God has greatly blessed his ministry among the poor, and to many of the soldiers: and as to "the country-born people," says a correspondent, "they are become quite a different sort of beings from what they were before he settled among them." The Directors are anxiously looking for another Missionary or two, to assist Mr. Hands at Belhary and its vicinity, where there are such promising appearances.

#### TRAVANCORE.

From Travancore little information has been received during the past year. Mr. Ringletaube continues his labors among several congregations, and, we hope, with a good degree of success.

#### CEYLON.

By the last accounts received from Ceylon, the Missionaries appear to be proceeding as before: Mr. Palm, who is minister of the Dutch church at Columbo, pays also some attention to the schools. Mr. Ehrhardt and Mr. Read are employed in the superintendence of schools in various districts. We rejoice in the zeal which has been manifested by the Columbo Bible Society; who, while anxious to disperse among the natives the holy Scriptures in their own tongues, express their "regret at the very small number of teachers competent to smooth the way to a general introduction of the sacred writings, by the impressive aid of oral instruction." This aid, however, begins to be afforded by some other denominations of Christians, and the Missionary Society, it is hoped, will be able to supply their quota to the much-needed assistance of this great and interesting island.

## LASCARS, &amp;c.

IN connection with our Report of Missions in Asia, it may be proper here to notice the proceedings of a Committee in union with this Society, for the commendable purpose of communicating Christian knowledge to the Lascars and Chinese, who in large numbers visit this country, as navigators of vessels from the East.

By the assistance of some of these foreigners, Mr. Thompson, Mr. Hutman, Mr. Eldred, and others, have attained such a knowledge of the languages of India and China, as to render them useful to many; and not to foreigners only, but to some of our own Missionaries, by initiating them in the Hindoostanee and Malay tongues. Many of the Lascars have been induced to attend at different places of worship in London, and at the Society's house, where the Scriptures have been read to them in their own languages. Portuguese and Mussulmans have also attended to read the Scriptures for themselves, and to hear *Golam Alley*, (a Lascar) read and explain the word of life. Of the conversion of this man the Committee entertaining good hope, he was accordingly lately baptised. Another person named *Abdallah*, (formerly in the service of Sir Gore Ouseley, in Persia, has been useful in teaching the Hindoostanee, Persic, and Arabic languages, and in reading the Scriptures in those tongues to his countrymen. *Golam Alley* and *Abdallah* have renounced caste, and now dwell in the same house with Mr. Thompson.

Many English, Portuguese, Bengallee, and Chinese Tracts, which have been distributed, were received with peculiar pleasure by the China-men, Lascars, and Portuguese, the latter of whom applied for and received some copies of the New Testament, several of which have found their way on board various ships returning to India.

The Directors cannot but highly approve (as they are sure the whole Society will) of these zealous endeavors of their brethren, in behalf of a set of hitherto despised, neglected, and oppressed people, who, it is hoped, will be sensible of their obligations to them, and reap spiritual advantage from their benevolent exertions.

## AFRICA.

THE intelligence received from South Africa, during the past year, has been highly encouraging. The power of God has remarkably accompanied the preaching of the gospel, in four places especially; and the holding of a Missionary Conference at Graaf Reynet, with the ordination of six native preachers, are events which form a new era in the history of South African churches.

## BETHELSDORP.

AFTER the return of Mr. Read, and others from the conference at Graaf Reynet, in the month of August last, where their minds have been most deeply affected, a great revival of religion in Bethelsdorp took place. There was a general awakening of the people; and, in a short time, *fifty* persons were added to the church, among whom was the son of a Caffre chief, who had resided at Bethelsdorp several years, had been taught to read and write, and had learned the busi-



ness of a carpenter. He had, however, till now, discovered no regard to serious religion, but was a ringleader of the young people in their follies. The conversion of this youth made a deep impression on the minds of many, especially of his companions. Affecting scenes took place at some of their public meetings ; the greater part of the assembly being bathed in tears, and crying for mercy ; while the believing Hottentots wept for joy, on beholding so many of the heathen turned from darkness to light, and added to the church of Christ.

The Members of this Christian Society are now become exceedingly lively and zealous ; and lamenting their former negligence, proceed from house to house to instruct their neighbors. The school also prospers greatly, so that there is a good attendance without any compulsion ; and we are glad to hear, that the new or British system of education is introduced with good effect. From the revival at Bethelsdorp the happiest results may be anticipated, as Cupido and other preachers are making frequent excursions in various directions, to spread abroad the knowledge of a Saviour.

#### THEOPOLIS.

THIS is a new station, situated in Albany, a few days journey north of Bethelsdorp. The spot was chosen, and the land granted to the Missionary Society, by his Excellency Sir John Cradock, late governor of the colony.—On account of its vicinity to Caffraria, it promises to become, on the restoration of peace with the Caffres, one of the most important stations in Africa. Mr. Ulbrecht and Mr. Bartlett have resided here for some time, together with a number of the people from Bethelsdorp : they have built their habitations on the bank of a river, and in the form of a square, each house having a garden behind it ; they have also erected a place of worship, and Mr. Ulbrecht has been ordained pastor of the church.

#### MISSION TO THE BUSHMEN AT VANDERWELT'S FOUNTAIN.

THIS station was determined upon before Mr. Campbell left Africa. Intimations having been given to the Bushmen that teachers would be sent to that place, the intelligence circulated so widely, and was so well received, that upwards of *five hundred* of them repaired to the spot eagerly waiting the arrival of the promised Missionary. This is the more remarkable, as the wild inhabitants, being thinly scattered over the country, seldom appear together, in any considerable number, and it is doubted whether so many Bushmen were ever before collected on any occasion. Mr. Smit had been requested to undertake this mission ; but his apprehensions of danger had caused him to pause, until hearing at the conference that such a multitude of people expected him, he determined to venture among them. We hope God will graciously protect and bless him, and make his endeavors useful. This will prove a great benefit to the country ; will deprive the Bushmen of that savage ferocity by which they have been hitherto distinguished, and reconcile them to the white men, against whom they had a peculiar enmity ; while it will greatly facilitate the journies of Missionaries and others, who hitherto have been obliged, for safety,

to travel in large companies. The conversion of the Bushmen will be a happy event for Africa.

**GRIQUA TOWN ;**  
(Formerly called *Klaar Water*)

BEYOND THE GREAT OR ORANGE RIVER.

THIS is the most remote of all the missionary stations now occupied by our Society in South Africa. For several years after the arrival of the Missionaries, the people continued to lead a wandering kind of life ; but at length they yielded to the intreaties of the Missionaries, and settled at Griqua Town, where some dwellings are erected, and a considerable extent of ground is cultivated.—Though some good progress had been made in civilization, yet few conversions had been observed for a long time ; but shortly after the visit of Mr. Campbell and Mr. Read, a pleasing work of God commenced, which issued in the conversion of about fifty of the Griquas, among whom were some of the worst people in the country : and now, the zeal both of the young converts, and of the older disciples (who had sunk into a Laodicean spirit) is become conspicuous. The latter lament their former indolence, and regret that they attempted so little for the conversion of the Corannas and Bushmen ; but they now wish by their activity to redeem the time that was lost. Mr. Anderson and Mr. Janz have begun to make regular visits to the out-posts, to preach the gospel to the natives, and their labors already appear to be blessed.

It is pleasing to report, that four of the converted Griquas, men of approved gifts, were set apart, at the late conference, as preachers, to instruct the natives in the region round about Griqua Town, and who, it may be hoped, will hereafter become pastors of Christian churches.

Among the events of the past year, we have to notice, with much concern, the death of Mrs. Janz, the wife of our Missionary. She was a converted Hottentot, a woman of good understanding and amiable temper, and whose manners so much resembled those of an European, that nothing but her color seemed to distinguish her from a humble Christian in this country. Her death is a great loss ; for as she could speak the language of Latakkoo, she would have been an excellent interpreter to our brethren, in commencing the mission at that place ; but we trust God will raise up another in her room. By her death, Mr. Janz has lost a valuable companion, for she was, as Mr. Read expresses it, “ his disciple, his convert, and his wife.”

**BETHESDA.**

THIS is another new station, situated on the Great River, about mid-way between Griqua Town and the West Coast ; the people consist of Orlams, Corannas, and Bushmen. This place was visited by Mr. Campbell, who requested Mr. Sass and Mr. Helm to settle at it. Some time after their arrival, they wrote a very discouraging letter to the Society, representing the extreme wickedness of the peo-

le, and the danger of residing among them, and intimating the probability of soon being obliged to leave the station. In a short time, however, the aspect of affairs was happily changed, and their instructions produced the most blessed effects. Many were pierced to the heart with a sense of sin, and were constrained to cry, "What shall we do to be saved?" When the last letter was written, about fifty of these people had professed their faith in Christ, and had been baptized. We are in daily expectation of receiving the journal, containing the particulars of this extraordinary work of God, among a people so widely separated from the rest of mankind, and in the heart of the great African continent. This station is important, as forming a link of a chain, connecting the various stations on both sides of the country, and which promises to be of essential service to the missions in the interior.

#### PELLA,

##### IN SOUTH NAMAQUALAND.

For several years there had been no addition to the church of Christ at this station; but during the last year a great revival has taken place. The awakening was general among the poor Namaquas, and in the course of two or three months, about fifty professed their faith in Christ, were baptised, and received into the church, among whom are their two interpreters and a Namaqua chief.

Before Mr. Campbell left Pella, he requested Mr. Schmelen to explore the mouth of the Great River, and afterwards the Great Namaqua and Damara countries.—Mr. S. has returned from the proposed and dangerous journey; but the particulars have not yet reached us. We are, however, informed, that he left the Great River on the 18th of May, and travelled northward till the 5th of July, sometimes passing through dismal wildernesses, without meeting with a human being for a fortnight together: at length, opposed by insurmountable difficulties, he was obliged to return. But in the course of his journey, he met with several numerous tribes, and conversed with ten chiefs, whose names he mentions, who all expressed a readiness to receive instructors, if such should be sent to them. He also found a large river, called the Fish River, on the banks of which there is a considerable population in the dry season.

On his return, Mr. Schmelen commenced a new mission at Klip (or Stone) Fountain, in Great Namaqua-land, a little above the Great River.

From the other missionary stations near the Cape, Stellenbosch, Tulbach, and Zurebrach, no particular information has lately been received, but we have heard that at George, or Hooge Krall, the work of conversion is still going forward.

When Mr. Campbell was in Africa, he recommended to the brethren, whose stations were widely separated, to hold a General Meeting annually, at some central place, that they might inform each other what God had wrought by them; and what difficulties they found in their work; and confer on the best means of promoting the cause of Christ in Africa.

Agreeably to this advice, the Missionaries held their first meeting at Graaf Reynet, where Mr. Kicherer resides. This meeting has been the means of greatly edifying and animating the Missionaries and their people; the arrival of Mr. Anderson, with several of his converted people, afforded the assembly great delight, and excited great gratitude for the grace manifested to the poor Griquas.

Another cheering scene was soon presented. Six converted natives, Griquas and Hottentots, were solemnly designated as assistant preachers of the gospel;—their names are, *Berend, Jan Hendrick, Andries Waterboer, Peter David, Jan Coedman, and Cupido*. On the next day, *Waterboer* preached on acts xvii. 30, 31.—The first sermon, probably, ever delivered by a Hottentot preacher in a pulpit.

The whole was highly pleasing and very useful; a very favorable impression was made on many, in behalf of the missionary cause. Two hundred dollars were collected for the Missionary Society, and an Auxiliary Society formed; twelve of the inhabitants of Graaf Reynet were chosen Directors, and upwards of three hundred dollars subscribed.

The recital of what the God of all grace has been pleased, by his Holy Spirit, to effect on the hearts of Hottentots, Griquas, and Bushmen, will doubtless excite our warmest thanksgivings to Him; nor can we forget to acknowledge his goodness in disposing the mind of Mr. Campbell to undertake a journey so laborious and so perilous; in enabling him to perform it in safety; and in rendering it of such essential use to the interests of missions in Africa: the benefits already visible are great; and it may be hoped that, through his instrumentality, the blessings of the gospel may hereafter be extended to regions yet unknown.

Animated by the information received, the Directors lost no time in looking out for suitable laborers to be employed in the vast field thus presented to them; and they hope that the four Missionaries, Mr. Evans, Mr. Williams, Mr. Barker, and Mr. Hamilton, who with their wives are now on their voyage to the Cape, will prove good and useful Missionaries. Three of them unite, with a competent knowledge of the gospel which they are to teach, an acquaintance with those mechanical arts which are so necessary for the civilization of a rude and savage people. These brethren, with others who can be spared from some of the stations in Africa, and conducted, as we hope, by Mr. Read, Mr. Anderson, or Mr. Janz, are intended to proceed from the Cape, by the way of Graaf Reynet, and Griqua Town, to Latakoo and other places to which Missionaries are promised; and we earnestly entreat the prayers of the Society in their behalf.

#### MALTA.

THE Directors are concerned to state, that they have not yet been able to supply the place of the late Mr. Bloomfield, at Malta; but they hope in a few months to send a Missionary to that important station, with a view to promote the knowledge of the gospel in the Greek Islands, and on the Asiatic continent.



*Brief View of the Baptist Missionary Society.*

(Continued from p. 397.)

## 18. AVA.

*Mr. Felix Carey.*

MR. FELIX CAREY has lately formed a new station at AVA, the capital of the empire, 500 miles east from Calcutta, where he is greatly favored by the Emperor ; by whose order a printing-press has been established there.

## 19. AMBOYNA.

*Mr. Jabez Carey and Mr. Trowt.*

AMBOYNA is about 3230 miles S. E. from Calcutta, and near the S. W. point of the Island of Ceram.

This station was formed by Mr. Jabez Carey, who left Calcutta for this island early in 1814. He was sent by the British Government at Bengal, in compliance with the desire of the Resident of Amboyna, formerly a student to Dr. Carey in the college of Fort William. Mr. Trowt is on his voyage to join Mr. Carey at this station. Orders are given by the Resident for an edition of 3000 copies of the Malay Bible, to be printed at Serampore for the use of the Malay Christians in the island, who are said to be 20,000, and to have neither ministers nor schoolmasters. The Resident, Mr. Martin, proposed the establishment of a central school at Fort Victoria, the capital, upon the plan of the British System, which Mr. Carey is to superintend.\* He will have five or six islands under his care.

## 20. ALLAHABAD.

*Mr. N. Kerr and Kureem.*

This station was formed in 1814, by Mr. N. Kerr, and a native brother, Kureem. ALLAHABAD is a large city of Hindostan, situated about half way between Patna and Agra, at the Fork, or junction of the Ganges and Jumna rivers, about 490 miles W. N. W. from Calcutta. At this city Mr. Kerr, who had lately returned from Rangoon, on account of its disagreeing with his health, arrived with his companion early in 1814. There is a large annual resort of pilgrims to this place ; many of whom are drowned by suffering themselves to be conducted to the middle of the river, where they sink with pots of earth tied to their feet.

A number of Soldiers in the 22nd regiment were the fruits of Mr. Chamberlain's ministry during his residence in the vicinity of Cutwa, who have since been organized into a church, and are at present stationed in the Isle of Bourbon. The brethren *Forder*, *Blatch*, and *Joplin*, who were appointed as elders, are said to conduct themselves with propriety.

\* This island and that of Java being ceded to the Dutch, an application has been made by the Committee to the Governments requesting their favor and protection for the Missionaries ; which has been kindly attended to by His Britannic Majesty's Ministers, and by His Excellency the Dutch Ambassador in this country.

It is a general practice with the Missionaries to distribute at their various stations, and in their vicinity, portions of the Scriptures and religious tracts in the vernacular languages. The effect in exciting an interest and inquiry after the knowledge of the gospel is great; and, many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any Missionary.

All the churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the country for their *Pastors*. It is highly gratifying to observe, that all the parts of divine worship and of discipline have been performed by natives alone, without the presence or assistance of Europeans. There have been baptised at all the stations considerably more than five hundred persons, on a profession of "repentance towards God, and faith towards our Lord Jesus Christ." Some of these had been Brahmins of the higher casts.

In all the native schools there are upwards of one thousand children. Heathen schoolmasters teach them to read the Scriptures without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people in the east."

The number of persons employed by this mission, at the twenty stations before enumerated, including Europeans and natives, at the close of 1813, was *forty-one*; of these, twelve are Europeans, and thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England: some of whom have arrived. The Missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen.

#### WEST INDIES.

##### JAMAICA.

*Mr. Rowe.*

The Society has lately attempted to establish a mission in *Jamaica*, where Mr. and Mrs. Rowe arrived Feb. 23, 1814. He found on his arrival he had strong prejudices, and many other difficulties, to encounter; but by patience and prudence he found them gradually diminish, and by the month of June was able to open a school, with some prospect of success, and to preach the gospel "in his own hired house, no man forbidding him."

#### BRIEF ACCOUNT

OF THE TRANSLATIONS AND PRINTING THE SCRIPTURES AT SERAMPORE,  
TO JUNE, 1814.

*Chiefly extracted from the Fifth Memoir of the Missionaries at Serampore.*

"TEN years have now elapsed (say the Missionaries,) since we were strongly impressed with the importance of attempting to extend the translations of the Scriptures in the various languages of India. We saw, that if ever the gospel took deep root here, it must be through the sacred Scriptures being translated and put into the hands of the

various tribes of India, whose dialects differ so much from each other, though most of them originate in one common source ; as, however laborious any missionary might be, while the truths he delivered were presented to his hearers merely by the living voice, without being followed up by the words of life in a written form, to be read and imprinted on the mind at leisure, he would be often misunderstood, even by his well-disposed hearers; and on his decease, or his departure from the spot, the fruit of his labors might quickly wither, and, in a short season, leave scarcely a vestige behind to shew that the word of life had been made known at all. While, on the contrary we, evidently saw, that when the sacred Scriptures were published in a dialect, not only might an European missionary, animated with love to the souls of men, carry among them the word of life with the highest effect, if accompanied with the divine blessing ; but should the Lord be pleased to impress the hearts of the natives in reading the divine word (instances of which we have known,) European missionaries would not always be necessary for that work ; one native converted thereby, might be the means of converting others, and these of a still greater number, till the Lord having thus given the word, great indeed would be the company of its publishers."

The following sketch of the state of the translations is given in a kind of geographical order. Those spoken in the middle part of India being first mentioned, and then those spoken in the south, in the west, in the north, and in the east.

*Six of these languages may be included under those spoken in the middle part of India, viz. the SUNGSKRIT, HINDEE, BRIJ-BHASA, MAH-RATTA, BENGALLEE, and ORISSA.*

### 1. SUNGSKRIT.

#### *New Testament.*

Translated, printed, and in circulation for three years.

#### *Old Testament.*

Translated. Pentateuch has been printed near two years, and the historical books nearly completed.

This language, of which Dr. Carey is Professor in the College, is the parent of most of the other dialects, and understood by the learned throughout the whole of India ; although at present the colloquial medium of no particular part. This version is read with interest by the Brahmans.

### 2. HINDEE.

Second edition of 4000 copies printing.

All translated, Pentateuch printed, historical books in the press.

So earnest have the people been for the New Testament, that they have been obliged to give them St. Matthew's Gospel separately, while printing the rest ; and it is expected that a third edition of the New Testament will soon be necessary.

N. B. Founts are cast for the Deva Nagree (in which this version is printed,) which has more than 800 letters and combinations.

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## 3. BRIJ-BHASSA.

*New Testament.**Old Testament.*

The four Gospels have been translated, and that of St. Matthew is put to press.

This language is spoken in the upper provinces of Hindoostan, and contains a greater mixture of the Sungskrit than most of the other dialects of the Hindee. This version is likely to be more acceptable to the people of the Dooab, than either the Hindee or the Hindostanee.

## 4. MAHRATTA.

Translated. The third edition printed.

The whole translated.—Pentateuch printed.—Historical Books in the press, and in much forwardness.

N. B. Dr. Carey is Professor of this language in the College.

## 5. BENGALÉE.

Translated ; a fourth edition of 5000 printing, advanced so far as the end of Luke.

Translated ; a second edition of the Pentateuch of 1000 copies is printed, and the Hagiographa has been long out of print.

The desire for this translation in Bengal is greatly increased.

N. B. Dr. Carey is Professor also of this language.

## 6. ORISSA, OR OORIYA.

Translated and printed.

Translated ; the Historical Books printed ; all except the Pentateuch is published.

The Orissa consists of about 300 characters.

These six languages include the nations which form the middle part of India, and probably comprise more than FIFTY MILLIONS of people:  
(*To be continued.*)

## AN ACCOUNT OF THE REVIVAL OF RELIGION IN BRIDPORT.

*Taken from the Vermont Adviser.*

THE attention to religion in this town began in February, 1813. It commenced during the prevalence of that terrible sickness, which spread through this part of the country and swept such numbers to the grave. About 44 persons died in the town of that destructive malady. This was an alarming providence, and it is not surprising, that it inspired some with concern for their souls.

During the summer previous, there were several remarkable instances of persons dying in the triumph of faith. To these the attention of the people was directed, and much was said concerning the blessedness of dying in the Lord. Soon after, that dreadful sickness prevailed, and a number of those, who died, departed in deplorable stupidity, although they had ample ground for alarm. The contrast was not only seen, but viewed with astonishment.



The sickness, above alluded to, appears to have been employed by divine providence to begin the great and good work, which lasted almost two years from its first commencement : and, even now, it is a time of much seriousness. Nothing, however, occurred, which attracted public notice, till the latter part of the summer, when three persons came forward to unite with the church, two encouraged by a former, and one by a recent hope. At a much earlier period, indeed, appearances were such, that I was ready to hope, that God had visited us in mercy. But, when, as the spring advanced, the conferences, which had been attended during the week, were discontinued, because the evenings became too short to admit of their being then held, and no others were maintained, except those, on the afternoon of the Sabbath, the indications of a revival disappeared, my hopes sunk, and I thought, that I had, at no time, known the church in a more languid and unpromising state. Political controversy ran high, and political topics engrossed general attention. On the Sabbath, as I was returning to the meeting-house for the afternoon service, I discovered clusters discussing political subjects with a considerable degree of warmth. I was astonished, that any part of the Sabbath should be spent in a manner so useless and culpable, and that this should be done by professed Christians, instead of being engaged in social or secret prayer for their minister, and for the prosperity of religion. Such were my feelings, that I resolved, that, at the ensuing church meeting, which was on Friday of the same week, for once a fortnight these meetings have been regularly attended during my ministry, I would bring the subject forward. I accordingly stated to the church my views of the impropriety of the practice, and urged them to renounce it and consecrate the Sabbath exclusively to religion. To this the church agreed, and also that, during the twilight of every Saturday evening, they would hold a concert of prayer. This agreement was faithfully observed by many, and the church arose to new life and animation. During the interval of public worship on the Sabbath, meetings for prayer and exhortation were held at some of the neighboring dwelling houses. These were, even at first, attended by considerable numbers, and soon the principal part of the congregation was present. Serious inquiry respecting religion became extensively prevalent and the evidence conclusive, that the Lord had revived his work among us. Religion and their own spiritual interests became the common topic of conversation among the people.

On the first of October, our meeting house was finished and dedicated to God. Our meetings on Friday were, then, held there, no other place being sufficiently large to contain the assembly. We also had occasion to hold them each week and to continue them from one o'clock till nearly sunset. The time was spent in prayer, in giving explanations of scripture, and in addressing exhortations to the congregation. At these meetings candidates for admission into the church were examined. From one to ten came forward at a time, and, on almost every Friday, some were examined.

On the first Sabbath in September, 1813, some of the new converts were received into the church, and those received on the first Sabbath in September, 1814, with those, who had been admitted during the past year, amounted to ninety-nine. There was one individual, who had been propounded, who was unable, through indisposition, to attend public worship. At our next commemoration of our blessed Saviour's death, on the first Sabbath in November, that person and one other united with the church, making one hundred and one, who were received, in one year and two months. At our next sacramental season, on the first Sabbath in January, 1815, none were admitted into the church, and it was the first time, that this was the fact, in eight such seasons. On this day, I administered the Lord's supper to upwards of two hundred communicants, most of whom were, by the grace of God, converted to Christ, under my feeble ministry.

These are a few general outlines of the revival of religion in Bridport. I shall now enter upon a more particular detail of circumstances.

1. In our religious meetings, the doctrines insisted upon, were the sovereignty of God, His purposes, total moral depravity, moral agency and accountableness, the circumstances, which render human actions virtuous, or vicious in the sight of God, justification solely by faith in Christ, the nature of saving faith and genuine repentance, the character of evangelical obedience, the obligations of men to do all they are able, just as much as if they could save themselves by their own works, the sure destruction of those, who forbear all exertion and of those also, who neglect to exert themselves in a right manner. These sentiments formed the general subject of the addresses at our meetings for religious services. They were, in a greater, or less degree, exhibited, whenever I was present, and I believe that they were uniformly declared, throughout the town. I also noticed, that the more clearly those doctrines were brought forward, the more serious and profound was the attention of the audience, and the more salutary the effects, which ensued.

Those, who spoke in our meetings, did it usually in a low tone of voice, and with much deliberation, as if dealing out their ideas by items, that all might understand what was said.

Our conferences were generally dismissed by half past eight in the evening. Afterwards, half an hour was often spent in conversing with individuals, and, then, all dispersed. When the assembly separated, they were particularly charged to proceed directly home, to read a portion of scripture, and at times the passage was designated, and to pray to God in secret, before they retired to rest.

There was nothing at any time disorderly and vociferous. There were no out-cries in our meetings, nor even a sob. But, occasionally tears, both of joy and of sorrow, flowed freely.

It was made a point to inform no one, that he had embraced religion. This subject was kept out of sight, that individuals might make the discovery for themselves. Those, whose minds were affected, would often charge such, as they conversed with, to say nothing respecting them to others. Hence it did not spread from one to another, that individuals were under religious concern. In several instances, persons came to my house to converse with me, of whom I did not previously know, that their attention had been excited. Three lads from the Lake shore, whom I did not even know, came in one day to converse with reference to uniting with the church. The first was but eleven years old; but he introduced himself like a man, and I was satisfied with the evidence, which he exhibited, that he possessed a vital acquaintance with religion. He has since been received as a member of the church.

2. In the examination of candidates for admission into the church there was among them all, a uniformity in sentiment, as to the purposes of God, election by grace, total depravity, the necessity of a real change of heart in order to repentance, and faith in Christ, and the fact that this change is in answer to no prayer made by the subject, before it takes place. In these particulars all were so nearly alike, that a description of one would furnish an accurate representation of the rest. They were also harmonious in believing the sanctity of the Sabbath, and the obligation of family and private devotion, and of household baptism. There were two persons, who, for a number of years together, had been communicants in a baptist church, who became convinced of their error, came forward and acknowledged it, united with the congregational church, and, in baptism dedicated their children to God. They are apparently pious, and are thoroughly persuaded, that they formerly labored under a mistake.

3. I shall now relate a few particulars of a miscellaneous character. They may not, however, be without interest in the view of the public.

At the time, at which the church came to a determination to renounce political conversation on the Sabbath and also on other days, and engaged to observe a concert of prayer on Saturday evenings, there was a person present, who has since declared, that when the church adopted these resolves, it struck him, that they had now commenced a course, which would issue in a revival of religion among the people. It also occurred to him, that if he did not become a subject of divine grace in the season of attention, which he anticipated, he should be left to final obduracy. For, he was about thirty-six years of age, after which period of life, it is not frequently the fact, that mankind are led to embrace religion. He informed us, that these intimations rang in his ears, till he obtained a hope of an interest in the blessings of the gospel. He was previously full and decided in his belief of the doctrines of grace and was not aware that he did not regard them with heart-felt approbation, or that there is a difference between believing the truth and regarding it with affection. But, as soon as his feelings were touched and his attention awakened, he discovered his mistake, and the discovery produced a distress, under which he labored, for some time, as an insupportable burden. At length he obtained relief, and perceived in himself feelings towards the truths of scripture, which he could not describe, and he now defends those truths, from a reason, which before had no existence in his breast. After a while, he informed us, that he was constrained to call this new state of mind, Christian complacency in the great doctrines of the Bible. But, how the change, which he experienced took place in his heart, which, shortly before, was full of opposition to those truths, he could not tell. He was sensible, that his dislike had left him and that a different feeling existed, and this was all he could say upon the subject. His wife was impressed with solicitude, at the same time with himself. But, for some time they did not make known their feelings to each other. At length a disclosure was made and they conversed with freedom. They both had one object of distress, the sovereignty of God and his eternal purposes; yet they felt in a manner widely different on the subject. His agitation was occasioned by his finding in himself no cordial regard for those doctrines, although he firmly believed in them. Her concern arose from fear that they were true, while she saw, no evidence of their truth, or propriety.

There was a man about forty-seven years of age, whose conversion was somewhat remarkable. His father died when he was very young. He was brought up in a very indifferent manner, and at an early period of life became addicted to vicious practices. He was notorious for profane swearing and intemperance. By his vices he had rendered himself not only useless, but even a burden to society. He was even a vagabond upon earth, and had sunk himself below the company of ordinary drunkards. He had no associates, but seemed a solitary being, almost shut out of society. His ordinary employment was serving as a hostler at the taverns in this town. He never, or at least seldom, went to meeting on the Sabbath, nor would he hear any religious conversation. If any person began to talk with him on serious subjects, he would directly withdraw and use profane language respecting their hypocritical attempt, as he would term it. His habits of intemperance had reduced him to a very infirm state of health and had rendered him an object odious and loathsome. At length, he fell into a decline and was obviously not far distant from the close of life. After the revival began, attempts were made to converse with him with reference to his spiritual interests, and his immortal welfare. But, for a while every attempt was made in vain. He shortly became so ill that he did not go abroad, and but seldom left his room. He now became concerned respecting his salvation. With a bible in his hand, he used to go from one to another, begging them to read to him, for he could scarcely, if at all, read himself, and entreating them to pray with him. He often said, that he was afraid, that he should be lost, for he could nei-



ther read nor pray, and he had been so wicked, that he was apprehensive, that there was no mercy for him. His distress, at length, became so intense, that by means of it, in addition to his other complaint, he was wholly confined to his room, and, most of the time, to his bed. Now death appeared nigh, and his only prospect was, that hell would be his final abode. This gave a keen edge to his distress, and, when alone in his room, he began to cry aloud. The mistress of the house hearing his voice went to the door, it not being shut, and stood and listened to what he said, and was a witness of the scene, which ensued. He began at his infancy and confessed to God, first one sin and prayed for repentance and forgiveness, and then he confessed another, and so on, till he had in this manner, gone through with the whole catalogue of his iniquities. He then summed up the whole in one mass and prayed for mercy and deliverance. At length relief came and his tears flowed, from a different cause, from that which had before drawn them forth. His joy was so great, that he cried out in astonishment, "Oh, is this the case; can I be forgiven? Will that God receive me, whom I have so often offended and whose wrath I so justly deserve?" All this took place in private when he supposed that no one heard him, and that the whole transaction passed between only his God and himself. This frame of mind continued several days, with but little intermission. He asked every one, that he thought had an interest at the throne of grace to pray with him; and others he exhorted to repent and turn to God. He had an uncle, who was at the same time ill, and who came to his room to see the wonder, which drew the attention of all classes, religious and irreligious. He was in sentiment, a fixed universalist. As soon as he saw him, he cried out. "Oh, uncle, I have seen an end of the scheme which you have so often taught me. I pray you not to trust in it any longer." He had several prayers made in his room every day, by people belonging to the town, and by strangers. For, all who visited us, went to see if the report concerning him was true, and they universally came away astonished, declaring it the work of the Lord. He continued much in the same state till he died, which was about a month. He yielded up his life with great calmness and with a strong hope of being with Jesus. His death seemed like that of Lazarus. He had no property. The family in which he died, took suitable care of him and gave him a decent burial gratuitously. I preached at his funeral from Luke xvi. 22. *And it came to pass, that the beggar died and was carried by the angels into Abraham's bosom.*

There was a young woman, who, on a sick bed, the winter before the revival occurred, had obtained a hope, that she had become a subject of divine grace. Her life was despaired of, and she was agitated by extreme anxiety and distress. At length, she found relief, as she thought, by having recourse to the mercy revealed in the gospel; but did not expect that her life would be spared. She said much to her mates about death, and exhorted them to prepare for that awful event. After some time she began to recover, and, by degrees, entirely regained her health. Upon this, she grew remiss in her attention to religion; and seemed to have forgotten, in a great degree, her sick-bed vows. She was invited to a scene of gaiety and amusement in the neighborhood. In the midst of the festivity and recreation, one of the party was seized with a fit and was thought to be dying. This young woman was deeply impressed with alarm and even horror, by this remarkable providence, and she told her companions, that it was a judgment of God upon them for their folly and wickedness, and that they would die and perish forever, if they continued to neglect religion and provoke God. She now renounced her hope and sunk into despair, viewing herself lost beyond recovery. In this state, she continued several weeks. She was urged to resign herself unreservedly into the hands of God. She replied, that she dared not do it; for he must deliver her over to perdition. At length, her parents discovered an alteration in her feelings. They inquired respecting her



state of mind, and she said, that she had surrendered herself to God. They asked her, if she was not afraid, that he would cast her off forever. She answered, that it appeared so just, that she must, even in that case, acquiesce.

There was a lad about fifteen years of age, who, when subject to religious anxiety, was afraid he could not be saved, for he could not pray and he had no book from which he might learn. He said, that he thought the pious had a book, from which they learned to pray, and that he did not know what he should do for a book, as he was poor and could not buy one. He did not see but he must be lost, because he could not pray. At length, however, he found, that he did not need a book in order to learn to pray; that, with a new heart, ability to pray is given, that, along with *the spirit of grace, the spirit of supplication* is imparted. He was asked with what denomination he intended to unite. His father was a member of a baptist, but his mother of a congregational church. By her he had been dedicated to God in baptism and instructed in the principles and duties of religion. He replied, that he should join the congregational church. For, he believed, that God required parents to devote their children to him and to teach them carefully the truths and duties of religion.

This is the second general revival of religion in this town. When I was first established over the church in this place, it consisted of not more than fifteen or eighteen members. It has since twice risen to upwards of two hundred. In the first season of general attention to religion, about one hundred persons were added to the church, and it then contained in the whole two hundred and four members. But, the number had been gradually diminishing, so that when the recent revival commenced, it amounted only to ninety-nine.

According to the best calculation which I can make, there have been one hundred and fifty souls hopefully born into the kingdom of Christ, during the late gracious visitation of heaven. One hundred and one have united with the church under my care; a few have joined the Baptist church, and the others have, as yet, made no public profession of religion.

The Lord has dealt with us in wonderful mercy. The work, which he has achieved is one, in which the divine hand has been most clearly apparent. I rejoice, that I have been the humble instrument, which that glorious Being has employed to effect his beneficent design; but the excellency of the power is of God.

#### INCREASE GRAVES.

Bridport, January, 1815.

#### SAILING OF THE AMERICAN MISSIONARIES.

Newburyport, October 24.

WE announce with pleasure that the elegant brig *Dryade*, James Buffington, master, bound to Ceylon and Calcutta, went to sea from this port yesterday afternoon, with a pleasant breeze, and got safe over the bar about 4 o'clock. Passengers, Rev. JAMES RICHARDS, and lady; Rev. DANIEL POOR, and lady; Rev. HORATIO BARDWELL, and lady; Rev. BENJAMIN C. MEIGS, and lady, and Rev. EDWARD WARREN.—These gentlemen have left their native land and their friends, under the patronage of the *American Board of Commissioners for Foreign Missions*, with the benevolent design of preaching the Gospel of peace and salvation among the heathen. They will land at Columbo, in the island of Ceylon, where it is understood satisfactory assurances have been received that they will be well received by the natives and protected by the government; and in co-operation with the brethren settled at Bombay, it is hoped that a foundation will be laid for an extensive Missionary establishment in that part of the world, where so many millions of the human race are perishing for the lack of wisdom.

A very large concourse of people assembled on the wharf and on board the brig at the hour of sailing, and the beloved Missionaries and their partners were commended to the protection of Almighty God in an appropriate prayer by the Rev. Dr. Spring, after which the following lines were sung, in the tune of *Old Hundred*.

*Farewell to the Missionaries.*

Sovereign of worlds ! di-play thy pow'r,  
Be this thy Zion's favor'd hour ;  
Bid the bright morning star arise,  
And point the nations to the skies.

Set up thy throne where Satan reigns,  
On Afric's shore, on India's plains ;  
On wilds and continents unknown—  
And be the universe thine own !

Speak—and the world shall hear thy voice ;  
Speak—and the deserts shall rejoice !  
Scatter the shades of moral night ;  
Let worthless idols flee the light !

Trusting in HIM, dear brethren rear  
The gospel standard, void of fear ;  
Go, seek with joy your destin'd shore,  
To view your native land no more.

Yes—Christian Heroes !—go, proclaim  
Salvation through IMMANUEL's name ;  
To India's clime the tidings bear,  
And plant the Rose of Sharon there.

He'll shield you with a wall of fire,  
With flaming zeal your breasts inspire ;  
Bid raging winds their fury cease,  
And hush the tempest into peace.

And when our labors all are o'er,  
Then we shall meet to part no more ;  
Meet with the blood-bought throng to fall,  
And crown our Jesus, LORD OF ALL !

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*Donations to the Missionary Society of Connecticut.*

1815.

Oct. 2.	From Rev. Dan Huntington, Middletown,	- - - -	\$ 11 50
9.	From Rev. Oliver Hill, collected in new settlements,	-	50
10.	From Rev. Worthington Wright,	do. do.	50
12.	From Rev. Comfort Williams,	do. do.	2 88
			<hr/>
			\$ 15 38